

England. — Churches, &c. — Baptists.
THE

KENT AND SUSSEX,

ASSOCIATION

OF Particular

BAPTIST CHURCHES,

CONSISTING OF THOSE

Which meet at *Ashford, Sandhurst, Folkstone, Bessel's
Green, Chatham, and Eynsford*, in KENT;

AND AT

*Rye, Rotherfield, Wivelsfield, Lewes, Brighthelmston,
and Handcross*, in SUSSEX.

MAINTAINING

The important Doctrines of Three equal Persons in the Divine
Essence.—Eternal and Personal Election to Holiness here, and
Eternal Life hereafter.—The original Guilt and Depravity of
Mankind.—Particular Redemption.—Free Justification by the
imputed Righteousness of Christ alone.—Efficacious Grace in
Regeneration.—And the Perseverance of the Saints to Eternal
Glory.

ASSEMBLED AT

RYE, IN SUSSEX,

The 3d and 4th Days in JUNE, 1800.

ROCHESTER:

PRINTED BY M. ETHERINGTON.

BAPTIST CHURCHES.

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Green, Chatham, and Eversford, in Kent.



Regeneration.—And the Reversal of the Subject to Natural
Impaired Migrations of Cells.—Pneumonia, Croup in
Infants.—Pneumonia Redemptum.—Free Justification by the
Natural Life hereafter.—The original Gulf and Depth of
Nature.—Natural and Personal Pulsion to Holiness here, and
the important Doctrine of Three equal Persons in the Divine

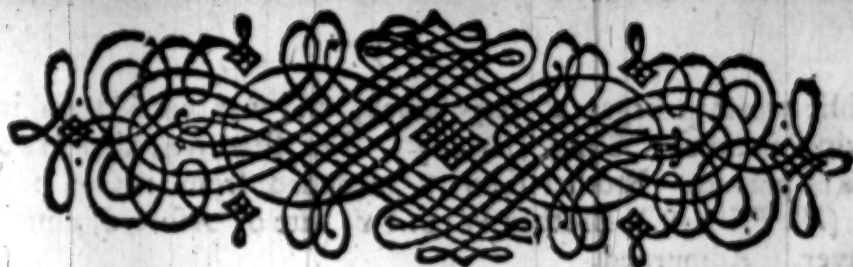
ASSEMBLED AT

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The 2nd and 3rd Divs in June 1867

SOUTHERN

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B R E V I A T E S.

TUESDAY.

THE Messengers of the Associated Churches met at three o'clock. Sung, (*R. 436.*) Brother PURDY prayed. The names of the Ministers and Messengers were called over. Brother STANGER was chosen Moderator, and Brother MIDDLETON Scribe. The President or Moderator then read the Rules of the Association, after which the assembled Body heard the letters from the respective Churches which compose this Association. The President concluded in prayer, Adjourned.

Divine worship began at seven o'clock, and was conducted in the following manner:—Sung (*W. A. 103*) Brother BENTLIFF, of Maidstone, prayed. Sung (*W. B. 29.*) Brother MIDDLETON preached from (*1 Tim. i. 11.*) *The glorious Gospel of the Blessed God.* Sung (*W. B. 126.*) Brother LEGGETT, of Burwash, concluded in prayer.

W E D N E S D A Y.

We met at six o'clock. The Brethren BURT, A. STACE, and SKINNER, engaged in prayer; and suitable hymns were sung; after which the Annual Letter, which Brother KNOTT had been deputed to draw up, was read publicly, and approved, and ordered to be printed, for the use of the Churches.

It was appointed that the next Association should be held at Ashford; Put up at the Oak. It was agreed that Brother PURDY should write the next Annual Letter, and that one of the following subjects, or any other which have not been attended to, should be recommended to him.

I. *What is the best method of opposing the infidelity of the day?*

II. *Wherein consists a person being truly profited by the preached word.*

The Brethren COE, STANGER, and PURDY, were appointed to preach at Ashford; and, in case of failure of Brethren, MORRIS, and HUMPHREY. The President concluded in prayer. Adjourned.

Public

(4)
Public worship began at ten o'clock, and was carried on in the following manner: Sung (R. 433.) The Brethren, COPPING and MORRIS prayed. Brother KNOTT preached from 1 Cor. 1. 8, 9. Sung (W. Ps. 138.) Brother WILLEY, late of Ashford, concluded in prayer. Adjourned.

The Messengers met for public business at three o'clock. Sung (W. Ps. 132.) and Brother SMITH prayed. It was agreed that the Monthly Prayer Meeting, and the Annual Fast Day, the first Wednesday in November, should be continued.

Sung (W. B. 121.) The President concluded in prayer.

Divine worship began at seven o'clock, and was carried on in the following manner: Sung (W. B. 114.) Brother STANGER prayed. Sung (R. 177.) Brother ATWOOD preached from Ps. cxxxii. 9. Sung (W. P. cxxxii.) And Brother PURDY concluded the whole in prayer.

We had a happy meeting; and we felt our souls united in brotherly love, and godly esteem for each other.—Though we cannot exhibit to the public, an increase of members in our Churches in the past year, we have many mercies to be thankful for. We exist as the Churches of Christ, and we are generally in peace. We have the blessing of religious liberty, in all its extent, continued to us. Praised be God!

THE

THE
STATE OF THE CHURCHES,
IN THIS
ASSOCIATION.
1800.

[MINISTERS Names are in *ITALICS.*]

CHURCHES.	MESSENGERS.	Increase.			Decrease.		
		<i>bp</i>	<i>let</i>	<i>rs.</i>	<i>ds.</i>	<i>ex</i>	<i>dd.</i>
ASHFORD, - - -	{ John Rogers, - Joseph Skinner,						1
SANDHURST, - -	{ <i>William Copping,</i> James Beach, - Samuel Burt, -					1	1
FOLKSTONE, - -	{ <i>William Atwood,</i> William Kennett, Austen Stace,					2	3
BESSEL'S-GREEN,	<i>John Stanger,</i> -	3			1	1	
CHATHAM, - - -	<i>John Knott,</i> - -	1	1	1		2	
EYNSFORD, - -	<i>John Morris,</i> -	10					
RYE, - - - - -	{ <i>Thomas Purdy,</i> Rich. W. Butler, Hen. Jarret, Jun. Thomas Dawes,						3
ROTHERFIELD, -	No Messengers, -						
WIVELSFIELD, -	No Messengers nor Letter						
LEWES, - - -	<i>Joseph D. Middleton.</i>						
BRIGHTHELMSTON,	Richard Smith, -	2				3	
HANDCROSS, - -	No Messengers, -						
		14	3	1	1	9	8

INCREASE 18

DECREASE 18

JOHN STANGER, MODERATOR,
JOSEPH D. MIDDLETON, SCRIBE.

STATE OF NEW YORK

LEGISLATURE

1850

MANHATTAN, JANUARY 1, 1850

JOHN STANLEY

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JOHN STANLEY, MODERATOR,
JOSEPH D. ANDREWS, SECRETARY

THE CIRCULAR LETTER.

DEAR BRETHREN,

WE trust we can say, that the prosperity of Zion at large ; and more especially of the Churches with which we are associated, lies near our hearts : It has been, and is remembered by us, in our prayers to God. We wish, in our Annual Epistle, to say something to you, that might be calculated to promote it ; and we pray the Lord would bless it to that purpose. It hath pleased God, we trust, in pursuance of his eternal purpose, which he has purposed in Christ Jesus our Lord, to call you by his grace, to deliver you from the power of darkness, and to translate you into the kingdom of his dear Son ; to convince you of sin, to bring you to Jesus for salvation, and through him to Zion. You have given yourselves, first to the Lord ; and then to us, and to one another by the will of God. We shall therefore attempt to set before you, some things relative to your connection one with another, as Church Members, which we hope may be for mutual benefit.

Your privileges, dear Brethren, as Members of Gospel Churches, are great. You are, by divine grace, separated from the world, which lieth in wickedness ; as a garden enclosed is from the barren wilderness. You have the Word of God and the Ordinances of his House, duly administered among you. You are called to special fellowship with the Saints, the excellent of the earth. You have the promised special presence and blessing of the divine Head of the Church, who walketh in the midst of the golden candlesticks ; and has promised, that in all places, where his name is recorded, there he will meet with his assembled people, and bless them. We trust that you have repeatedly found the promise fulfilled in your experience, in the Lord's Earthly Courts ; and that you will, until you are brought to join the General Assembly, and Church of the First Born, whose names are written in Heaven. Constantly bear in mind, that for all these privileges you are indebted to free and sovereign grace. Consider what you once were—what many of your fellow creatures now are—and what you still would have been, had not grace made you to differ. Think of the blessings you enjoy ; of the bright prospects before you ; of the source of them, eternal love ; of the way in which they flow to you, redemption by Jesus Christ ; of the power by which you have been brought to the enjoyment

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ment of them, the sovereign agency of the Holy Spirit. Think of these things till your hearts are filled with humility, admiration, gratitude, love, and joy.

With the privileges of your state, duties are connected, which we would bring to your remembrance.

First, Consider, Brethren, that of Zion, Jesus Christ is King, *Psalms* ii. 6. His subjects then you professedly are. Act as such. Cherish a reverential regard to his authority; search his word, with a sincere desire to know his will; pray to him, for the illumination of his spirit; that you may understand it; and whatever you find to be his will, obey it in his strength, without hesitation; do not trifle with any known duty, lest ye be found guilty of contemning the righteous reign of the Lord of Glory; bring guilt upon your consciences and leanness upon your souls. As loyal subjects, love your king. He is worthy your most ardent affection; he is lovely in himself; lovely in his work; and lovely in his reign. He rules in love; reigns by love, in the hearts of his true subjects, and designs to make them for ever happy in his kingdom of love above. If you be among the favoured number, we know that he is precious to you, and you will, with us, wish and pray that he may be more so.

Whilst you love and obey King Jesus, confide in him. Your enemies are many and potent; but he is Almighty to protect; your wants are numerous; but in him you have infinite fullness for supply. He is of God, made unto you—Wisdom, and Righteousness, and Sanctification, and Redemption. He is your Strength and Salvation. The Lord is our King, he will save us.

We wish you also, Brethren, to remember, that the Church of Christ is distinguished as the Pillar and Ground of Truth, *2 Epistle Timothy*, iii. 15. That by which instrumentally the truth of the Gospel is to be spread and perpetuated in the world.

Let us then be firm, and zealous for truth; stand fast in, and earnestly contend for, the faith once delivered to the Saints. In the present day, Errors and Infidelity are making formidable advances; it therefore now especially becomes the friends of truth, to be watchful, firm, and steadfast. A spirit of indifference to the doctrinal truths of the Gospel, is what the Father of Lies labours to promote; but by whatever specious name it may be distinguished amongst men, it is a reflection on the wisdom of God.—It is injurious to experimental religion; for what is Christian Experience but the operation of divine truth upon the heart by the power of the Holy Ghost? It is moreover prejudicial to real practical Godliness.

Again, Brethren, consider the relation in which you stand one to another, as fellow members in the Churches of Christ: You are Children of the same Father, Members of the same Family; yea, by one spirit have ye all been baptized into one body, of which the divine Saviour is the head, *1. Cor.* xii. 13. Walk then in Love, as Christ hath loved you, and given himself for you. See that you fall not out by the way. Avoid ungodly contentions; they are the bane

of

of peace and prosperity in the Churches of Christ; they being guilt upon the conscience and barrenness into the soul. They grieve the Holy Spirit, by whom, we trust, ye are sealed, to the day of Redemption. They are stumbling blocks on the way of enquiring souls, who are asking the path to Zion; and they are dishonourable to the name of Christ, causing the way of Truth, to be evil spoken of among men.

Watch and pray, against these things; cherish mutual love and esteem. "Be kindly affectioned one to another with brotherly love; in honour, preserving one another," *Rom. xii. 10.* Tenderly sympathise, one with another, under trials; "bear ye one another's burdens, and so fulfil the law of Christ." Watch over each other for good; and when needful, admonish and restore the fallen; "in the spirit of meekness, considering thyself, lest thou also be tempted," *Gal. vi. 1, 2.* Labour as instruments in the hand of God, to promote each other's edification; be willing to spend and be spent; to lay out yourselves in body and spirit, time and talents, for this purpose. Do not say, Alas, what can I do? and thus sink into slothful inactivity. Pray that your hearts be indeed in earnest, engaged in seeking the good of Zion; and then you will not want for opportunity; nor in humble dependence upon the grace, which is in Christ Jesus, for ability, in your proper sphere, to promote it.

We particularly intreat you, Brethren, be much in prayer one with, and for each other. Primitive Christians "continued stedfastly both in the Apostles doctrines and in prayer," *Acts ii. 42.* Social prayer has a happy tendency; through the divine blessing, to knit the hearts of Christians together in Love. It is encouraged, by that most gracious declaration of our divine Master: "If two of you shall agree on earth, as touching any thing they shall ask, it shall be done for them, of my Father, who is in Heaven," *Matt. xiii. 19.*

A spirit of prayer is intimately connected with the prosperity of the Church. "Thus, saith the Lord God, I will yet be enquired of by the House of Israel, to do it for them; I will increase them with men as a flock," *Ezekiel, xxxvi. 37.* Diligent attendance on meetings for prayer, is in Churches a token for good; where it abounds, there is reason to hope, that the work of God is going forward. On the contrary, where indifference and neglect of this important duty prevail, there is great reason to apprehend, little of the Power of religion, is felt. Such Churches have reason to fear, lest their candlestick be removed out of its place.

Finally, Brethren, we wish you to consider the necessity of maintaining order in the Churches of Christ.

The God of Zion, is not the author of confusion; but of peace. *Let all things be done decently and in order.* The constitution of our Churches, gives to private Members, greater activity and influence, in the discipline of the Church, than those of some others. We lament, when we see it so abused, as to produce anarchy and strife. "Brethren, ye are called unto liberty; only use not liberty for an

occasion to the flesh, but by Love, serve one another." " We beseech you, know them that are over you in the Lord, and admonish you, and esteem them very highly in Love for their works' sake ; and be at peace among yourselves." Fill up your places regularly in the house, and at the table of the Lord, in your respective Churches. Do not discourage the hearts, and weaken the hands of your Ministers, by a negligent and slothful, or irregular conduct.

" Forsake not the assembling of yourselves together, as alas, the manner of some is ;" but act as those who esteem a day in the Courts of the Lord, better than a thousand elsewhere ; " who had rather be door-keepers, in the house of God ; than to dwell in the tents of wickedness."

In any matter of dispute that may arise in any of your Churches, respect the decision of the majority of the Church. To do otherwise, is to introduce anarchy in the stead of order ; contention and clamour in the stead of peace ; and a bitter party spirit in the room of that harmony and love which should prevail.

There may, indeed, be some few cases, in which a member cannot conscientiously comply with the decisions of the majority of his Brethren ; in such case, we conceive it the duty of the member peaceably to withdraw, removing his communion elsewhere. But we believe such cases very rarely occur.

To stimulate you, Brethren, to the duties we have set before you : we intreat you to consider the Apostle and High Priest of our profession, Jesus Christ. " He loved the Church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word ; that he might present it to himself a glorious Church ; not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish," *Eph. v. 25, 26.* How fervent his Love ! How warm and steady his zeal ! How indefatigably laborious his life ! How ignominious and painful his death ! How incessant and prevalent his intercession above ! How glorious and gracious his reign ! How liberal and kind his supplies of his spirit ! And all to effect the salvation of souls, and the beauty and happiness of his bride, the Church. " Eye his example, admire his Love, and drink into his spirit. Let this mind be in you, which was also in Christ Jesus."

Again, consider, Brethren, the intimate connection there is, between personal and social religion. The peace and prosperity of Zion are intimately connected with the peace and prosperity of your own souls. If you sincerely aim at, and endeavour to promote the former, you will, no doubt, feel the happy influence of it, as it respects the latter, in your own souls. But if you are unhappily seeking your own, and not the things that are Jesus Christ's, what can be expected, but that you should be lean and barren in your own souls ? Consider seriously, how much time you have lost, that ought to have been employed in the cause of the Redeemer, and for the good of his body, the Church ; how many opportunities have

have been neglected ; how sinfully the spirit of the world has been permitted to enervate your zeal, and slacken your hands ; how little of time or opportunity may now be before you ? " Act as knowing the time, that it is now high time for you to awake out of sleep ;" for now is your salvation nearer than when you first believed.

Finally, Brethren, look forward to the Church triumphant above ; think of the fullness of light and love, purity and joy, glory and triumph of that happy state. Keep the end in view ; and it will animate you, under all the difficulties and labours of the way.

Labour and pray to feel more and more of Heaven brought down to earth, both in your own souls, individually, and in your social religious connections. " Oh ! that abundance of the precious dew of heavenly influence, may descend on your souls, and on ours ; then shall we grow as the lilly—and cast forth our roots as Lebanon.

" Brethren, now we live, if ye stand fast in the Lord, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

Just Published,

PRICE SIX-PENCE,

GLORIOUS NEWS.

A BRIEF ACCOUNT OF

THE LATE REVIVALS OF RELIGION,

IN A

Number of Towns in the NEW ENGLAND STATES, and
also in NOVA SCOTIA.

Extracted chiefly from Letters written by several Gentlemen of
unquestionable Veracity.

Philadelphia printed : London re-printed, and sold by W. Buttons,
Pater-noster-Row.

have been neglected; how fully the light of the world has been
 promised to save your soul, and then your hands; how little
 of time or opportunity may now be before you? "As a knowing
 man, what is now high time for you to awake out of sleep," for
 now is your salvation nearer than when you first believed.
 Think, brethren, look not away to the clouds triumphant above;
 think not of hundreds of light and love, purity and joy, glory and
 triumph of that happy day. Keep the end in view; and it will
 sustain you under all the difficulties and labors of the way.
 Labour and pray to feel more and more of heaven brought down
 to earth, both in your own souls individually, and in your local
 religious congregation. Ours that abundance of the precious dew of
 heavenly influence, may descend on your hearts and on ours; then
 shall we grow as the hills—and can with our feet on our
 "Fountain head," as it is said in the Lord's song.
 "And to the word of the Lord, which is able to
 make you wise, and to give you an inheritance among all them that
 are sanctified."



PRICE SIX PENCE

GLORIOUS NEWS.

THE LATE REVIVAL OF RELIGION.

Number of towns in the NEW ENGLAND STATES, and
 others, in which the REVIVAL OF RELIGION has
 been effected, with a list of the names of the
 ministers of the Gospel, and of the names of the
 churches, in which the REVIVAL OF RELIGION has
 been effected: London: Printed, and sold by W. Barker,
 at the Golden-Rule, in St. Paul's Church-yard.

OBSERVATIONS

ON

THE STATUTE

Of the 1 WILLIAM and MARY, Chap. 18.

COMMONLY CALLED THE

Toleration Act ;

AND ON

The STATUTE of the 19 GEO. III. Chap. 44.

INTITLED

*" An Act for the further Relief of Protestant
Dissenting Ministers and Schoolmasters ;"*

IN REFERENCE TO

PROTESTANT DISSENTING MINISTERS OF CON-
GREGATIONS AND OTHERS,

Applying to qualify themselves under the said Acts.

By JOSEPH SMITH,

BARRISTER AT LAW.

" I think it of the utmost importance that all the consequences of the
" Act of Toleration should be pursued with the greatest liberality, in case
" of the scrupulous consciences of the Dissenters on the one hand ; but so
" as those scruples of conscience should not be prejudicial to the rest of the
" King's Subjects : For a scruple of conscience intitles a party to indul-
" gence and protection, so far as not to suffer for it ; but it is of conse-
" quence that the Subject should not suffer too."

LORD MANSFIELD.

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